

The humble

3

ADVICE

Of the

ASSEMBLIE

OF

DIVINES

Now by authority of

PARLIAMENT

Sitting at WESTMINSTER,

Concerning

A Shorter Catechism:

With the Poofs thereof out of the Scriptures.

Presented by them lately to both Houses
of PARLIAMENT.

LONDON,

Printed for John Streater.

Die Luna, 25. September 1648.

IT is this day Ordered by the Lords and Commons in Parliament assembled, That this shorter Catechisme be forthwith printed and published, wherein Mr. *Henry Roborough* and Mr. *Adoniram Byfield*, Scribes of the Assembly of Divines, are required to use all possible care and diligence, that it be from time to time faithfully and exactly done. And for preventing of all abuse therein; It is further Ordered, That no person whatsoever, do presume to print, or reprint the same in any Volume, but onely such as shall be appointed & authorized thereunto by the said Scribes. And that no person or persons, shall presume to sell, barter, or any way to spread or convey any Book or Copies of the said Catechismi, printed without the appointment aforesaid, upon pain of forfeiture of the whole Impression, if any such be so printed; and of all such Books or Copies thereof, as shall be offered to sale, bartering, or be any other wayes spread; And all and every person offending in any of the premises, to be liable to such farther punishment, as the contempt of an Ordinance of Parliament shall deserve. Provided that this Restriction of printing shall continue for one whole year, and no longer.

Jo. Brown cleric. Parliamentorum
H. Ellynge Cler. Parl. D. Com.

TO THE
RIGHT HONOURABLE
THE
LORDS and COMMONS

Assembled in

PARLIAMENT:

The Humble Advice of the
ASSEMBLY of DIVINES

Sitting at *Westminster*,
Concerning

A Shorter Catechism;

With the proofs thereof out of the Scriptures,

QUESTION.

W *Hat is the chief end of man?*

A. Mans cheif end is to glor- 1 Cor. 10.
13.
rifie God ^a, and to enjoy him Rom. 11.
36.
for ever. b Ps. 73. 24

*Q. what rule hath God given to direct
us how we may glorifie and enjoy him?* to the end
2 Tim 3.
16.

A. The Word of God (which is con- Eph. 2. 10.
tained in the Scriptures of the Old and d 1 Joh. 1
New Testament ^e) is the onely rule to 3. 4.

direct us how we may glorifie and enjoy
him d.

3.4.

2 Tim. 1. Q What do the Scriptures principally teach ?

13.&3.16 A. The Scriptures principally teach,
f Joh. 4, 24 what man is to believe concerning God
g Job 11. and what duty God requires of man e.

7,8,9. Q. What is God ?

b Pla. 90.2 A. God is a Spirit f, infinite g, eternal
i Jam. 1. 17 and unchangeable i, in his Being k, wis-
d Exod. 3. dom l, power m, holinesse n, justice,
14. goodnesse, and truth o.
d Psal. 147.

5. Q. Are there more Gods then one ?

m Rev. 4,8 A. There is but one only, the living
n Reve. 15 and true God p.

5. Q. How many persons are there in the
o Exod. 34. God head ?
27.

p Deut. 6. A. There are three persons in the God-
4. head, the Father, the Son, & the holy
Jere. 10 Ghost and these three are one God, the
10, same in substance, equal in power and
q 1 Joh. 5. glory. Q. What are the decrees of God ?

7 A. The decrees of God, are his eter-
Math. 28. all purpose according to the Counsell of
29 his Will, whereby, for his own glory, he
hath fore ordained what-ever comes to
passe r.

r Eph. 1,4. Q How doth God execute his decrees ?

Rom. 9. A God executeth his decrees in the
22, 23. works of Creation and Providence.

Q. What

Q. What is the work of Creation ?

A. The work of Creation is Gods ^{s Gen. 1.} making all things of nothing, by the ^{Chap.} Word of his Power, in the space of six ^{Heb. 11. 3.} dayes, and all very goods.

Q. How did God create man ?

A. God created man male and female after his own image, in knowledger, ihteousnesse, and holiness with dominion over the creatures t.

Q. What are Gods works of Providence ?

A. Gods works of providence are his ^{t Gen. 1.} most holy w, wise w, and powerful pre- ^{27, 28.} serving x, and governing al his creatures ^{Col. 3. 10.} and all their actions y. ^{Eph. 4. 24.}

Q. VVhat special act of providence did ^{w Psal. 145} God exercise towards man, in the estate ^{17.} wherein he was created ?

A. When God had created man, ^{w Psal. 10} he entred into a Covenant of life with ^{24.} him, upon condition of perfect obedi- ^{Isa. 28. 29.} ence: forbidding him to eate of the tree ^{x Heb. 1. 3} of knowledg of good and evil, upon ^{y Psal. 10.} pain of death z. ^{19.}

Q. Did our first Parents continue in the state wherein they were created ?

A. Our first Parents, being left to the freedom of their own will, fell from the

the estate, wherein they were created, by

a Gen. 3, 6 sinning against God *a*.

7, 8, 13.

Eccles. 7,

29.

b 1 Joh. 3.

4.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit *c*.

e Gen. 3, 6,
12.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam not onely for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d*.

d Gen. 2.
16, 17.

Rom. 5. 12

1 Cor. 15.

22, 23.

e Rom. 5.

12, 19

Rom. 5.

10. to 20.

Ephes. 2, 1,

2, 3.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery *e*.

Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of

of *Adams* first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actual transgressions, which proceed from it f.

Q. What is the misery of that estate f Jam. 1. 14
whereinto man fell. 15.

A. All mankind by their Fall, lost communion with God g, are under his wrath & curse h, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever i, g Mat. 15. 19
h Gen. 3. 2.
i 10. 24.
b Ephes. 2.
2, 3.
Gal. 3. 10.
i Lam. 3.

Q. Did God leave all mankind to perish 39
in the estate of sin and misery? Rom. 6. 23

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life k, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer l. Math. 25.
41, 46.
k Eph. 1. 4
l Rom. 3.
20, 21, 22.
Gal. 3. 21,
22.
m 1 Tim. 2
5, 6.

Q. Who is the Redeemer of Gods Elect? n Joh. 1. 14

A. The onely redeemer of Gods Elect, Gal. 4. 4.
the Lord Jesus Christ m, who being the eternal Son of God, became man n; and so was, and continueth to be God and man, in two distinct Natures, and one Person for ever o. o Rom. 9. 5
Luk. 1. 35.
Col. 2. 9.
Heb. 7. 24.
25.

Q. How

the estate, wherein they were created, by

a Gen. 3, 6 sinning against God *a*.

7, 8, 13.

Eccles. 7,

29.

b 1 Joh. 3.

4.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God b.

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit c.

e Gen. 3, 6,

12.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam not onely for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression d.

d Gen. 2.

16, 17.

Rom. 5. 12

1 Cor. 15.

22, 23.

e Rom. 5.

12, 19

Rom. 5.

10. 10 20.

Ephes. 2. 1,

3, 3.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery c.

Q. Wherein consists the sinfulness of that estate wherinto man fell?

A. The sinfulness of that estate wherinto man fell, consists in the guilt of

of
right
his
call
actu
from
Q
when
A
com
wrat
all m
and r
Q
in the
A
pleas
to eve
cover
of the
bring
by a R
Q
A. T
is the
the ere
and so
and m
one Pe

of *Adams* first sin, the want of Original righteousness, and the corruption of his whole nature, which is commonly called Original sin, together with all actuall transgressions, which proceed from it f.

Q. What is the misery of that estate f Jam. 1. 14
wherinto man fell. 15.

A. All mankind by their Fall, lost communion with God g, are under his wrath & curse h, and so made liable to all miseries in this life, to death it self, and to the pains of hell for ever i.

Q. Did God leave all mankind to perish 39
in the estate of sin and misery ?

A. God having out of his meer good pleasure from all eternity, elected some to everlasting life k, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of Salvation by a Redeemer l.

Q. Who is the Redeemer of Gods Elect ? n Joh. 1. 14

A. The onely redeemer of Gods Elect, Gal. 4. 4.
is the Lord Jesus Christ m, who being o Rom. 9. 5
the eternal Son of God, became man n; Luk. 1. 35.
and so was, and continueth to be God Col. 2. 9.
and man, in two distinct Natures, and Heb. 7. 24.
one Person for ever o. 25.

Q. How

the estate, wherein they were created, by

a Gen. 3, 6 sinning against God *a*.

7, 8, 13.

Eccles. 7,

29.

b 1 Joh. 3.

4.

Q. What is sin?

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the state wherein they were created, was their eating the forbidden fruit *c*.

e Gen. 3, 6,
12.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam not onely for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression *d*.

d Gen. 2.

16, 17.

Rom. 5. 12

1 Cor. 15.

22, 23.

e Rom. 5.

12, 19

Rom. 5.

10, 10²⁰.

Ephes. 2, 1,

2, 3.

Q. Into what estate did the Fall bring mankind?

A. The Fall brought mankind into an estate of sin and misery *e*.

Q. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of

of A
righ
his v
cal
actu
from
Q
wher
A
comm
wrat
all m
and t
Q
in the
A.
pleas
to eve
coven
of the
bring
by a R
Q
A. Th
the L
be ere
nd so v
nd ma
the Per

of *Adams* first sin, the want of Original
righteousnesse, and the corruption of
his whole nature, which is commonly
called Originall sin, together with all
actuall transgressions, which proceed
from it f.

*Q. What is the misery of that estate
whereinto man fell.*

A. All mankind by their Fall, lost
communion with God *g*, are under his
wrath & curse *h*, and so made liable to
all miseries in this life, to death it self,
and to the pains of hell for ever *i*.

*Q. Did God leave all mankind to perish
in the estate of sin and misery?*

A. God having out of his meer good
pleasure from all eternity, elected some
to everlasting life *k*, did enter into a
covenant of grace, to deliver them out
of the estate of sin and misery, and to
bring them into an estate of Salvation
by a Redeemer *l*.

Q. Who is the Redeemer of Gods Elect?

A. The onely redeemer of Gods Elect,
the Lord Jesus Christ *m*, who being
the eternal Son of God, became man *n*;
and so was, and continueth to be God
and man, in two distinct Natures, and
one Person for ever *o*.

Q. How

Jam. 1. 14

15.

Mat. 15. 19

Gen. 3. 2.

10. 24.

Ephes. 2.

2, 3.

Gal. 3. 10.

Lam. 3.

39

Rom. 6. 23.

Math. 25.

41, 46.

Eph. 1. 4

Rom. 3.

20, 21, 22.

Gal. 3. 21.

22.

1 Tim. 2.

5, 6.

1 Joh. 1. 14

Gal. 4. 4.

Rom. 9. 5

Luk. 1. 35.

Col. 2. 9.

Heb. 7. 24.

25.

Q. How d'd Christ being the Son of God become man?

A. Christ the Son of God became man *p* Heb. 2.4, by taking to himself a true body *p*, and a reasonable soul *q*, being conceived by the power of the holy Ghost, in the womb of the Virgin Mary, and born of her *r*, yet without sin *s*.

Q. What offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the Offices of a Prophet, of a Priest, & of a King, both in his estate of Humiliation, and Exaltation.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the will of God, for our Salvation *u*.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfy divine justice *w*, and reconcile us to God *x*, and in making continual intercession for us *y*.

Q. How doth Christ execute the Office of a King?

A. Christ

King

a, an

& co

Q.

A.

his b

ditio

ing l

of Go

b, in t

the po

Q. w

A. C

rising

day l, i

rising

ther n,

at the l

Q. Ha

in purch

A. V

Redem

fectua

holly Sp

Q. Ho

in purch

A. T

emptio

ing fait

Christ, i

A. Christ executeth the Office of a ² Acts. 15.
King, in subduing us to himself ^{14, 15, 16.}, ruling ^a Isa. 33. 22
a, and defending us ^b, and restraining ^b Isa. 32. 1.
& conquering all his and our enemies ^c 2.

Q. wherein did Christs Humiliation consist? ^c 1 Cor. 15

A. Christs Humiliation consisted in ^{25.}
his being born, and that in a low con- ^{ps} 110.
dition ^d, made under the law ^e, undergo- ^e Gal. 4. 4.
ing the miseries of this life ^f, the wrath ^f Heb. 12.
of God ^g, & the curied death of the crosse ^{2, 3.}

^h, in being buried ⁱ, & continuing under ^{Isa. 53. 2, 3}
the power of death for a time ^k, ^g Lu. 44. 22
^{Ma. 27. 46}

Q. wherein consisteth Christs Exaltation? ^b Phil. 2. 8

A. Christs Exaltation consisteth in his ⁱ 1 Cor. 15
rising again from the dead on the third ^k Acts. 2. 24
day ^l, in ascending up into heaven ^m, in ^{25, & c.}
sitting at the right hand of God the Fa- ¹ 1 Cor. 15
ther ⁿ, and in coming to judge the world ^m Mark 16

at the last day ^o, ^{19.}

Q. How are we made partakers of the Redempti- ⁿ Eph. 1.
on purchased by Christ? ^{20.}

A. We are made partakers of the ^o Acts 1. 11
Redemption purchased by Christ, by the ^{and} 17. 31
effectual application of it to us ^p, by his ^p Joh. 1.
Holy Spirit ^q, ^{11, 12.}
^q Tit. 3. 5, 6

Q. How doth the Spirit apply to us the Redemp- ^r Eph. 1.
tion purchased by Christ? ^{13, 14.}

A. The Spirit applyeth to us the Re- ^{Jo. 6. 37,}
demption purchased by Christ by work- ^{39.}
ing faith in us ^r, & thereby uniting us to ^s Eph. 3. 17
Christ, in our effectual calling ^t. Q. What ¹ Cor. 1. 9.

Q. What is effectual Calling?

2 Tim. 1. 6 A. Effectual calling is the work of
2 The. 2. Gods Spirit *t*, whereby, convincing us of
33, 14. our sin & misery *u*, inlightning our minds
u A. & 2. 37 in the knowledge of Christ *w*, & renew-
w Acts 26. ing our wills *x*, he doth perswade & in-
18. able us to imbrace Jesus Christ, freely
u Ezek. 36. offered to us in the Gospel *y*.
26, 27.

y Joh. 6. 44 *Q. What benefits do they that are Effectual-
 45.* ally Called, partake of, in this life?

Phil. 2. 13 A. They that are effectually called do
2 Rom. 8. in this life partake of justification *z*, adop-
30. tion *a*, sanctification, and the severall
a Eph. 1. 5. benefits which in this life, do either ac-
b 1 Cor. 1. company or flow from them *b*.
26, 30.
c Rom. 3.

24, 25. *Q. What is Justification.*

& 4. 6, 7, 8 A. Justification is an act of Gods free
d 2 Cor. 5 grace wherein he pardoneth all our sins
19, 21, *c*, and accepteth us as righteous in his
e Ro. 5. 17. sight *d*, onely for the righteousness of
18, 19. Christ imputed to us *e*, and received by
f Gal. 2. 16 Faith alone *f*.
Phil. 3. 9.

g 1. Joh. 3.

Q. What is Adoption?

1:

h Joh. 1. 12

i Rom. 8. 24

A. Adoption is an act of Gods free
 grace *g*, whereby we are received into
 the number & have a right to all the pri-
 viledges of the sons of God *h*.

Q. What is Sanctification?

A. Sanctification

A. Sanctification is the work of Gods ^{i 2 Thes. 2. 13.}
 free grace ^{k Eph. 4. 23. 24.}, whereby we are renewed in
 the whole man after the image of God ^{l Rom. 6. 4}
 and are inabled more and more to dye ^{6.}
 unto sin, and live unto righteousness.

*Q. What are the benefits which in this life do
 accompany or flow from justification, Adoption, and
 Sanctification?* ^{m Rom. 5. 1. 2. 5. n Rom. 14. 17.}

A. The benefits which in this life do
 accompany or flow from Justification,
 Adoption, and Sanctification, are assu-
 rance of Gods love, peac of consciencem,
 joy in the holy Ghost n, increase of grace
 o, and perseverance therein to the end p. ^{o Pro. 4. 18 p i Joh. 5. 13. 1 Per. 1. 5. q Heb. 12. 23. r 2 Cor. 5. 1. 6. 8.}

*Q. What benefits do believers receive from Christ
 at death?* ^{Phil. 1. 23 Luk. 23. 43 s 1 Thes. 4. 14. t Isai. 57. 2 u Job. 19. 26. 27. w 1 Cor. 15. 43. x Math. 25. 43.}

A. The souls of Believers are at their
 death made perfect in holiness q, and
 do immediately passe into glory r, and
 their bodies being stil united to Christ,
 do rest in their graves t, til the resurrec-
 tion x, ^{y 1 Joh. 3. 2 1 Cor. 13. 12. z 1 Thes. 4. 17. 18.}

*Q. What benefits do Believers receive from Christ
 at the resurrection?*

A. At the resurrection, Believers being
 raised up in glory w, shall be openly ac-
 knowleged, and acquitted in the day of
 judgment x, and made perfectly blessed
 in full enioying of God y, to all eterni-
 ty z.

Q. What

Q. What is the duty which God requireth of man?

A. The duty which God requireth of
a Mic. 6. 8. man is obedience to his a revealed wil.

1 Sam 15. 22. Q. What did God at first reveal to man for the rule of his obedience?

A. The Rule which God at first revealed to man for his obedience, was the
b Rom. 2. Morall Law b.

14, 15, & 10. 9. Q. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily com-
c Deut 10. prehended in the 10. commandments c,

Q. what is the sum of the Ten Commandments?

A. The sum of the Ten Commandments is, To love the Lord our God, with all our soul, with all our strength, and with all our mind; And our neighbour
d Math. 22 as our selves d.

37, 38. 39, 40. Q. What is the preface to the Ten Commandments?

e Exod. 20. 2. A. The preface to the Ten Commandments is in these words [I am the LORD thy God which have brought thee out of the land of Egypt, out of the house of bondage.

Q. What doth the Preface to the Ten Commandments teach us?

A. Th. Q. Wh

A. The Preface to the Ten Commandments reacheth us, that because God is the Lord, and our God, and Redeemer; therefore we are bound to keep all his Commandments f.

f Luk. 1. 74

Q. Which is the first Commandment? 75.

A. The first Commandment is [**Thou shalt have no other Gods before me** g.] 19.

1 Pet. 1.

16, 17, 18,

Q. What is required in the first Commandment? 8

Exod. 20

A. The first Commandment requireth us to know and acknowledge God to be the onely true God, and our God *b*: and to worship and glorifie him accordingly;

b 1 Chro.

28: 9.

Deut 26.

Q. What is forbidden in the first Commandment?

17,

1 Mat. 4. 12

Psal. 29, 3.

A. The first Commandment forbiddeth the denying, or nor worshipping, and glorifying the true God, as God, and our God: and the giving that worship and glory to any other which is due to him alone.

1 Psal. 74. 1

1 Rom 1.

21.

1 Psal. 81.

10, 11

1 Rom. 1.

25, 26.

Q. What are we especially taught by these words [**Before me**] in the first Commandment?

o Ezek. 8.

5, to the

A. These words [**Before me**] in the first Commandment, teach us, that God who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

end.

Q. Which is the second commandment?

A. The

A. The second Commandment is [Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the water under the earth; thou shalt not bow down thy self to them, nor serve them: For I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandments p.]

Exod. 20
4, 5, 6.

Q. What is required in the second Commandment?

A. The second Commandment requireth, the receiving, observing, and keeping pure and entire, all such religious worship and Ordinances, as God hath appointed in his word q.

46.

Mat 28. 20

Acts 2. 4

Deut. 4.

15, 16, 17,

18, 19

Exod. 32.

3, 8.

Deut. 12

31, 32.

Psal. 95.

3, 6.

Psal. 45.

11.

Exod. 3.

13, 14.

Q. What is forbidden in the second commandment?

A. The second Commandment forbiddeth the worshipping of God by Images, or any other way, not appointed in his Word f.

Q. What are the Reasons annexed to the second commandment,

A. The Reasons annexed to the second Commandment are, Gods sovereignty over us, his property in us, and his Zeal he hath to his own worship w.

Q. Which is the third Commandment?

A. The third Commandment is [Thou shalt

not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltlesse that taketh his Name in vain x.]

x Ezod. 20

Q. What is required in the third Commandment. 7.

A. The third Commandment requireth the holy and reverend use of Gods Names y, Titles z, Attributes a, Ordinances b, Word c, and Works d.

y Mat 9. 6.

Deut. 28.

59.

z Psn. 68. 4

a Rev. 15.

3, 4.

b Mal. 1. 11

14.

c Psal 13 8

1, 2.

d Iob 36.

24.

e Mal. 1. 6

7, 12. & 2.

2.

& 3. 13.

Q. What is forbidden in the third Commandment.

A. The Third Commandment forbiddeth all profaning or abusing of any thing, whereby God maketh himself known e.

Q. What is the Reason annexed to the third commandment?

A The Reason annexed to the third commandment is, that, however the breakers of the Commandment may escape punishment from men, yet the LORD our God will not suffer them to escape his righteous iudgment f.

f I Sam.

2. 12 17,

22. 29.

I Sam. 3.

13.

Deut 8.

58. 59.

Q. What is the fourth Commandment,

A. The fourth Commandment is [Remember y Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy work; but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-ser-

B

vant;

bant, nor thy maid-servant, nor thy
cattel, nor thy stranger that is within
thy gates: For in six dayes the LORD
made heaven and earth, the sea, and all
that in them is, and rested the seventh
g Exod. 20 that in them is, and rested the seventh
3, 9, 10, 11 day: wherefore the LORD blessed the
Sabbath day; and hallowed it g.

Q. What is required in the fourth Commandment?

A. The fourth Commandment requi-
reth the keeping holy to God such set
time as he hath appointed in his Word,
b Deut 5 expressly one whole day in seven, to be a
12, 13, 14. holy Sabath to himself b,
i Gen. 2, 2,
3.

*Q. Which day of the seven hath God appointed to
be the wee kly Sabbath?*

A. From the beginning of the world
1, 2. to the Resurrection of Christ, God hath
A. 20, 7. appointed the seventh day of the week
4 Exo. 20. to be the weekly Sabbath: and the first
3, 10. day of the week, ever since, to continue
i Exod. 16 to the end of the world, which is the
25, 26, 27, Christian Sabbath i.
27. Neh. 13.

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by
15. a holy resting all that day k, even from
16, 17, 18, such worldly employments and recreati-
19, 21, 22. ons as are lawfull on other daies l, and
m Luke 4. spending the whole time in the publike
16. and private exercises of Gods worshipm,
Acts 20, 7. except
Psal. 92. as su
title.
Ma. 6, 23.

except

except so much as is to be taken up in works of necessity and mercy *n*,

*n*Mar. 12.1

Q. What is forbidden in the fourth Commandment? to 13.

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required *o*, and the profaning of the day by idleness, or doing that which is in its selfe sinfull *q*, or by unnecessary thoughts, words or works about worldly imployments, or recreations.

o Ezek. 22

26.

Amos. 8.5

Mal. 1.13.

p Acts 20.

7.9.

q Ezek. 23.

38.

Q. What are the reasons annexed to the fourth Commandment?

r Je. 17.24,

25, 26.

Isa. 58.13.

j Exo. 20.9

A. The reasons annexed to the fourth Commandment are, Gods allowing us six daies of the week for our own imployment *s*, his challenging a special property in the seventh, his own example, and his blessing the Sabbath day *t*.

t Ex. 20.11

u Ex. 20.12

w Eph. 5.

12.

Q. Which is the fifth Commandment?

A. The fifth Commandment is **Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee** *u*.

x 1 Pet. 2.

17.

y Rom. 12.

10.

Q. What is required in the fifth Commandment.

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their severall places and relations, as superiors *w*, inferiours *x*, equals *y*.

z Mar. 15.

4.5.

Eze. 34.2,

3.4.

Rom. 13.

8.

y Rom. 12.
10. *Q. What is forbidden in the fifth Commandment?*

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honour & duty which belongeth to every one in their several places & relations z.

z Mar. 15.
4. 5. 6. *Q. What is the reason annexed to the fifth Commandment?*

Eze. 34. 2,
3. 4. A. The Reason annexed to the fifth Commandment, is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment. a

a Deut. 5.
16. *Q. Which is the sixth Commandment?*

Eph. 6. 23.
b Exo. 20. 13. A. The sixth Commandment is [Thou shalt not kill.]

Q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawfull endeavours to preserve our own life c, and the life of others d.

c Eph. 5. 28
29. *Q. What is forbidden in the sixth Commandment?*

d 1 Kin. 18
4. A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendereth thereunto e.

e Acts 16.
28. *Q. Which is the seventh Commandment?*

Gen 9. 6. A. The seventh Commandment is [Thou

| Thou

[Thou shalt not commit adultery f.] *f* Exod. 20. 14.

Q. what is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbours chastity in heart, speech, & behaviour g.

g 1 Cor. 7.

Q. what is forbidden in the seventh Commandment.

2, 3, 34, 36.

A. The seventh Commandment forbiddeth all unchaste thoughts, words, & actions h.

Col. 4. 6

1 Pet. 3. 2.

h Mar. 15.

29. & 5 28

Eph. 5. 3, 4

Q. which is the eighth Commandment?

A. The eighth Commandment is [Thou shalt not steale i.]

i Exod. 20

15.

A. what is required in the eighth Commandment?

k Gen. 30.

30.

A. The eighth Commandment requireth the lawfull procuring, & furthering the wealth or outward estate of our selves, and others k.

1 Tim. 5. 8

Lev. 35. 35

Deut. 22. 1

2, 3, 4, 5.

Exod. 23.

Q. what is forbidden in the eighth Commandment?

4. 5.

Gen. 47.

A. The eighth Commandment forbiddeth whatsoever doth or may, unjustly hinder our own, or our neighbours wealth, or outward estate l.

14, 20.

l Pro. 21.

17.

& 23. 20.

21. & 28.

Q. which is the ninth Commandment,

19.

A. The ninth Commandment is [Thou shalt not bear false witness a-

Eph 4. 28.

* Exo. 20. **gainst thy neighbour m.**]

16.

Q. what is required in the ninth Commandment ?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man n, and of our own and our neighbours good names o, especially in witnesse-bearing p.

* Zech. 8.

o3 Joh. v. 12

p Pro. 14. 5.

25.

Q. what is forbidden in the ninth Commandment ?

A. The ninth Commandment forbiddeth what so ever is prejudicial to truth or injurious to our own or our neighbors good name q.

q1 Sam. 17

28.

Q. which is the tenth Commandment ?

Lev. 19. 16

Psal. 15. 3.

A. The tenth Commandment is **Thou shalt not covet thy neighbors house thou shalt not covet thy neighbors wife ; nor his man-servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours r.**]

r Exod. 20.

17.

Q. what is required in the tenth Commandment ?

s Heb. 13. 5

2 Tim. 6. 6

Job 31. 29

Rom. 12.

15.

1 Tim. 1. 5

1 Cor. 13.

4, 5, 6, 7,

A. The tenth Commandment requireth full contentment with our own condition s with a right & charitable frame of spirit toward our neighbour, & all that is his t.

Q. what is forbidden in the tenth Commandment ?

A. The

A. The tenth Commandment for-
biddethall discontentment with our own
estate, envying or grieving at the good
of our neighbour, and all inordinate
motions and affections to any thing that
is his.

Q Is any man able perfectly to keep the Com-
mandments of God? xRom7.7,
8, & 13.

A. No meer man since the fall, is able
in this life, perfectly to keep the Com-
mandments of God, but doth daily
break them in thought, word, and deed.

Q Are all transgressions of the Law equally Gen 6. 5
hainous? & 8. 21

A. Some sins in themselves, & by reason
of severall aggravations, are more hai-
nious in the sight of God then others *a.*

2. What doth every sin deserve? a Ezek. 8. 6

A. Every sin deserveth Gods wrath,
& curse, both in this life, and that which
is to come b.

2. What doth God require of us that we may
escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of
God due to us for sin, God requireth of
us Faith in Jesus Christ, repentance unto
life, with the diligent use of all the out-
ward means wherby Christ communica-
teth to us the benefits of Redemption d.

* Exo. 20. **gainst thy neighbour m.**]

16.

Q. what is required in the ninth Commandment ?

A. The ninth Commandment requireth the maintaining and promoting of

* Zech. 8. truth betweene man and man n, and of

16

o Joh. v. 12

p Pro. 14. 5.

25.

our own and our neighbours good names o, especially in witnesse-bearing p.

Q. what is forbidden in the ninth Commandment ?

A. The ninth Commandment forbiddeth whatoe er is prejudicial to truth or injurious to our own or our neighbors good name q.

q 1 Sam. 17

28.

Q. which is the tenth Commandment ?

Lev. 19. 16

Psal. 15. 3.

A. The tenth Commandment is **Thou shalt not covet thy neighbors house thou shalt not covet thy neighbors wife ; nor his man-servant, nor his maid servant, nor his ox, nor his asse, nor any thing that is thy neighbours r.**]

r Exod. 20.

17.

s Heb. 13. 5

2 Tim. 6. 6

Job 3. 1. 29

Rom. 12.

15.

1 Tim. 1. 5

1 Cor. 13.

4, 5, 6, 7,

Q. what is required in the tenth Commandment ?

A. The tenth Commandment requireth full contentment with our own condition s with a right & charitable frame of spirit toward our neighbour, & all that is his r.

Q. what is forbidden in the tenth Commandment ?

A. The

A. The tenth Commandment for-
 biddethall discontentment with our own
 estate *n*, envying or grieving at the good
 of our neighbour *w*, and all inordinate
 motions and affections to any thing that
 is his *x*.

Q Is any man able perfectly to keep the Com-
 mandments of God?

A. No meer man since the fall, is able
 in this life, perfectly to keep the Com-
 mandments of God *y*, but doth daily
 break them in thought, word, and deedz.

Q Are all transgressions of the Law equally
 hainous?

A. Some sins in themselves, & by reason
 of severall aggravations, are more hai-
 nous in the sight of God then others *a*.

Q What doth every sin deserve?

A. Every sin deserveth Gods wrath,
 & curse, both in this life, and that which
 is to come *b*.

Q What doth God require of us that we may
 escape his wrath and curse, due to us for sin?

A. To escape the wrath and curse of
 God due to us for sin, God requireth of
 us Faith in Jesus Christ, repentance unto
 life, with the diligent use of all the out-
 ward means wherby Christ communica-
 teth to us the benefits of Redemption *d*.

2, 1, Kim 21

4.

Eph. 5. 13

1 Cor. 10.

10.

Ga. 5. 26

Jam. 3. 14.

16.

x Rom 7. 7

8, & 13

Deut. 5. 31

y Eccl. 7. 20

1 Joh. 1. 8

10.

Gal. 5. 17

z Gen 6. 5

& 8. 21

Rom. 3. 9.

to 21.

Jam. 3. 2.

to 13:

a Ezek. 8. 6

13. 15.

b Joh 5. 16

Psal 78. 17

32. 56.

c Eph. 5. 6.

Gal. 3. 10.

d Lam. 3. 39.

Mat. 25. 41.

e Acts 20.

f Pro. 2. 1.

g c.

h Isa. 55. 3.

e Heb. 10.

39,

f Joh. 1. 12

Isa. 26. 3. 4

Phil. 3. 9.

Gal. 2. 16.

g Acts 11.

10

h Acts 2.

39. 38.

i Joel 2. 12.

Jer. 3. 22.

k Jer. 31.

18. 19.

Ezek. 36.

31.

l I Cor. 7.

11.

Isa. 1. 16.

17

m Nar. 28.

19. 20.

Acts 2. 42.

46. 47.

n Meh. 8. 8.

I Cor. 14.

24. 25.

Acts. 26. 18

Psal. 19. 8.

Act 20. 32.

Rom. 15. 4

I Tim. 3.

15. 17. 17.

Rom. 10.

13. &c.

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospell *f*.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h*, & apprehension of the mercy of God in Christ *i*, doth with grief and hatred of his sin, turne from it unto God *k*, with full purpose of, and endeavour after, new obedience *l*.

Q. What are the out ward meanes, whereby Christ communiceth to us the benefits of Redemption?

A. The outward and ordinary meanes, whereby Christ communiceth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments and Prayer; all which are made effectuell to the Elect, for Salvation *m*.

Q. How is the word made effectuell to salvation.

A. The Spirit of God maketh the reaching, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holinesse & comfort through faith unto salvation *n*.

Q. How

Q. How is the Word to be read and heard, that it may become effectuell to salvation?

A. That the Word may become effectuell to salvation, we must attend thereunto with diligence, *o*, preparation *p*, and prayer *q*, receive it with faith and love *r*, lay it up in our hearts *s*, and practise it in our lives *t*.

o Pro. 8. 3

p 1 Pet. 2.

q 1, 2.

r Psal. 119

s 18,

t Heb. 4. 2.

Q. How do the Sacraments become effectuell means of salvation?

A. The Sacraments become effectuell means of salvation, nor from any vertue in them, or in him that doth administer them; but only by the blessing of Christ, and the working of his spirit, in them that by faith receive them.

2 The. 2. 19

Ps. 119. 11

Luk. 8. 15

Jam. 1. 25.

1 Pet. 3.

2 1.

Mar. 3. 11.

1 Cor. 3. 6

Q. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new Covenant are represented, sealed, and applyed to Beleevers.

7.

1 Cor.

10, 13.

Gen. 17.

7, 10.

Exod. 12.

chap.

1 Cor. 11.

13, 26.

Mar. 28.

19.

2 Mar. 26.

26, 27, 28.

Q. Which are the Sacraments of the New Testament?

A. The Sacraments of the new Testament are Baptisme, & the Lords Supper.

Q. What is Baptisme?

A. Baptisme is a Sacrament, wherein washing

a Mar. 28, washing with Water, in the name of the Father, and of the Sonne, and of the Holy Ghost *a*, doth signifie & seale our ingrafting into Christ, and partaking of the benefits of the Covenant of Grace and our engagement to be the Lords *b*.

c A.R. 8.38.

37. & 2.38.

d A.R. 2.38

39.

Q. To whom is Baptisme to be administred?

A. Baptism is not to be administred to any that are out of the visible Church, till they profess their faith in Christ, & obedience to him *e*, but the infants of such as are members of the visible Church

Ge. 17. 10. are to be baptized *d*.

wish. Col.

2. 11, 12.

1 Cor. 7. 14

Q. what is the Lords Supper?

A. The Lords Supper is a Sacrament wherein, by giving & receiving Bread & wine according to Christ's appointment his death is shewed forth; & the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his Body and Blood, with all his benefits to their spirituall nourishment, and growth in grace *e*.

Q. what is required to the worthy receiving of the Lords Supper?

e 1 Cor. 11

23, 24, 25,

26, & 10. 16

f 1 Cor. 11

28, 29

g 2 Cor. 13

5.

A. It is required of them that would worthily partake of the Lords Supper, that they examine themselves, of their knowledge to discern the Lords body *f*, of their Faith to feed on him *g*, of their repen-

repentance *h*, love *i*, and new obedience *b* 1 Cor. 11.
 k. lest comming unworthily they eat and 31.
 drink judgement to them selves *l*. i 1 Cor. 10
 16, 17.

Q. What is Prayer.

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankfull acknowledgement of his mercies *q*. k 1 Cor. 5.
 7, 8.
 i 1 Cor. 11
 28, 29:
 m Psa. 62. 8
 n 1 John 5.
 14.

Q. What rule hath God given for our direction in Prayer? o Ioh. 16.
 23.

A. The whole word of God is of use to direct us in prayer *r*, but the speciall rule of direction is, that Forme of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer* s. p Plal. 32.
 5, 6,
 Dan. 9. 4.
 q Phil. 4. 6
 r 1. John 5
 14.

Q. What doth the Preface of the Lords Prayer teach us? f Mar. 6. 9
 10, 11, 12,
 13. with.
 Luke 11
 2, 3, 4.
 t Mar. 6. 9
 u Rem. 8
 15.
 Luk. 11. 13
 w Act. 1. 5,
 5.

A. The Preface of the Lords Prayer which is, [**Our Father which art in Heaven** t,] teacheth us to draw near to God with all holy reverence, and confidence, as children to a father, able & ready to help us *u*: & that we should pray with and for others *w*. x Mar. 6. 9
 10, 11, 12,
 13. with.
 Luke 11
 2, 3, 4.
 t Mar. 6. 9
 u Rem. 8
 15.
 Luk. 11. 13
 w Act. 1. 5,
 5.

Q. What do we pray for, in the first Petition?

A. In the first Petition, which is, [**Hallowed be thy name** x,] we pray, i Tim 2.
 1, 2.
 x Mar. 6. 9
 10, 11, 12,
 13. with.
 Luke 11
 2, 3, 4.
 t Mar. 6. 9
 u Rem. 8
 15.
 Luk. 11. 13
 w Act. 1. 5,
 5.

y Psal. 67, to glorifie him in all that whereby he
 2,3. maketh himselfe known, and that he
 z Psal. 83 would dispose all things to his own
 through= glory z.
 our.

a Mar. 6. 10 *Q. what do we pray for in the second Petition z*

b Psal. 58. A. In the second Petition, which is [

1, 18. **[Thy Kingdom come a,]** we pray that

c Rev. 12. Satans kingdom may be destroyed **b**, &

11. that the Kingdome of Grace might be

d 2 Thes. 3. advanced **c**, our selves & others brought

1. into it & kept in it **d**, and that the King-

Rom. 10. 1 dom of glory may be hastened **e**.

Joh. 17. 19.

20. *Q. what do we pray for in the third Petition?*

e Rev. 22. 1 A. In the third Petition, which is,

20. **[Thy will be done on earth as it is in**

f Mar. 6. 10 **Heaven f,]** we pray, that God by his

g Psal. 67 grace would make us able and willing

through- to know, obey, and submit to his will

one Psa. 119. in all things **g**, as the Angels do in Hea-

36. **Mar.** ven **h**.

26, 39.

2 Sam. 19. *Q. what do we pray for in the fourth Petition?*

25, A. In the fourth Petition, which is,

Iob. 1. 1. **[Give us this day our daily bread i,]**

h Psal. 103. we pray that of Gods free gift, we may

20, 21. receive a competent portion of the good

i Mar. 6. 11 things of this life and enjoy his blessing

4 Prok. 30. with them **k**.

8, 9.

Gen. 28. 20 *Q. what do we pray for in the fifth Petition?*

1 Tim. 4. A. In the fifth Petition, which is, **[And**

4, 5, for.

for give us our debts, as we forgive our
 debtors /,] we pray that God for Christs, ^{Mat. 6. 12}
 sake would freely pardon all our finnes ^{in Psal. 51}
 m; which we are the rather encouraged ^{1, 2, 7, 9.}
 to aske, because by his grace we are in- ^{Dan. 9.}
 abled from the heart to forgive others. ^{17, 18, 19.}
^{u Luk. 11, 4}

Q. What do we pray for, in the sixth ^{Mar. 18, 35}
Petition?

A. In the sixth Petition, which is,
 [**And lead us not into temptation, but**
deliver us from evill o,] we pray that ^{o Mar. 6. 13}
 God would either keep us from being ^{p Mar. 26. 4}
 tempted to sin p, or support & deliver us
 when we are tempted q. ^{q 2 Cor. 13}

Q. What doth the Conclusion of the ^{18.}
Lords Prayer teach?

A. The Conclusion of the Lords Pray-
 er, which is [**For thine is the King-**
dom, and the power, and the glory, for-
ever, Amen, r,] teacheth us to take our ^{Mat. 6. 13}
 encouragement in prayer from God one- ^{s Dan. 9. 4}
 ly s, and in our prayer, to praise him, ^{7, 8, 9, 16.}
 ascribing Kingdom, power and glory to ^{17, 18, 19.}
 him r: And in testimony of our desire ^{11 Chc. 29.}
 and assurance to be heard, we say, ^{10, 11, 12,}
^{13.}
Amen n. ^{u 1 Cor. 14:}
^{16.}

^{Rev. 22,}
 The 20, 21,

The Ten **COMMANDEMENTS**, Exodus 20.

GOD spake all these words, saying, I am the **LORD** thy **GOD**, which have brought thee out of the Land of Egypt, out of the house of bondage.

I. Thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy self to them nor serue them: For I the **LORD** thy God am a zealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandements.

III. Thou shalt not take the name of the **LORD** thy God in vaine: For the **LORD** will not hold him guiltlesse that taketh his name in vaine.

IV. Remember the Sabbath day to keep it holy: six daies shalt thou labour

and
cher.

and do all thy work : but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy sonne, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six daies the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother : that thy daies may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX. Thou shalt not beare false witnesse against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his manservant, nor his oxe nor his asse, nor any thing that is thy neighbours.

The LORDS PRAYER, Mat. 6.

OUR Father, which art in heaven, Hallowed be thy Name, Thy Kingdome come, Thy will be done on Earth, as it is in Heaven, Give us this day our daily bread, and forgive us our debts, as we forgive our debtors, And lead us not into temptation, but deliver us from evill : For thine is the Kingdome, and the power, and the glory, forever, Amen.

THE

THE CREED.

I beleve in God the Father Almighty, maker of Heaven and Earth; And in Iesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, he ascended into Heaven, & sitteth at the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead: I beleve in the Holy Ghost, the holy Catholick Church the Communion of Saints, the forgiveness of sins, the Resurrection of the body and the life everlasting, Amen.

* That is continued in the state of the dead and under the power of death, til the third day.

SO much of every question, both in the larger and shorter Catechisme, is repeated in the Answer, as maketh every Answer an entire Proposition, or Sentence in it self; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms; so as there is no necessity of inserting the Creed it selfe, yet it is here annexed, not as though it were composed by the Apostles or ought to be esteemed Canonical Scripture, as the 10 Commandments, & the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a biese sum of the Christian Faith agreeable to the Word of God & anciently received in the Churches of Christ.


FINIS.



A

Short Catechism.

by J. Ball

Q  What ought to bee the chiefe
and continuall care of every
man in this life?

A To glorifie a God;
and save his *b* soule. *a* 1 Cor. 10. 31. *b* acts
16. 30. *i* 1. Math. 16. 26

Q Whence must wee take direction to
attaine hereunto?

A Out of the word of God *s* alone,
c Iohn 20. 31

Q What call you the word of God?

A The holy Scripture immediately
d inspired; which is contained in the
Books of the Old and New Testament.
d 2 Tim. 3. 16.

Q What are the Books of the Old
Testament?

A Moses, *e* and the Prophets, *e* Luke
24. 27.

Q Which are the Bookes of the New
Testament?

THE CREED.

I beleve in God the Father Almighty, maker of Heaven and Earth; And in Iesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, he ascended into Heaven, & sitteth at the right hand of God the Father almighty; from thence he shall come to iudge the quick and the dead: I beleve in the Holy Ghost, the holy Catholick Church the Communion of Saints, the forgiveness of sins, the Resurrection of the body and the life everlasting, Amen.

* That is continued in the state of the dead and under the power of death, til the third day.

SO much of every question, both in the larger and shorter Catechisme, is repeated in the Answer, as maketh every Answer an entire Proposition, or Sentence in it self; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms; so as there is no necessity of inserting the Creed it selfe, yet it is here annexed, not as though it were composed by the Apostles or ought to be esteemed Canonical Scripture, as the 10 Commandments, & the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a biese sum of the Christian Faith agreeable to the Word of God & anciently received in the Churches of Christ.


FINIS.



A

Short Catechism.

by J. Ball

Q  What ought to bee the chiefe
and continuall care of every
man in this life?

A To glorifie a God;
and save his *b* soule. *a* 1 Cor. 10. 31. *b* acts
16. 30. 2 1. Matth. 16. 26

Q Whence must wee take direction to
attaine hereunto?

A Out of the word of God *s* alone,
c Iohn 20. 31

Q What call you the word of God?

A The holy Scripture immediately
d inspired; which is contained in the
Books of the Old and New Testament.
d 2 Tim. 3. 16.

Q What are the Books of the Old
Testament?

A Moses, *e* and the Prophets, *c* Luke
24. 27:

Q Which are the Bookes of the New
Testament?

A 2

A Mac

The Ten **COMMANDEMENTS**, Exodus 20.

GOD spake all these words, saying,
I am the **LORD** thy **GOD**, which
have brought thee out of the Land of
Egypt, out of the house of bondage.

I. Thou shalt have no other Gods
before me.

II. Thou shalt not make unto thee
any graven image, or any likeness of
any thing that is in heaven above, or
that is in the earth beneath, or that is
in the water under the earth; thou shalt
not bow down thy self to them nor serv
them: For I the **LORD** thy God am
a jealous God, visiting the iniquity of
the fathers upon the children, unto the
third and fourth generation of them
that hate me; and shewing mercy un-
to thousands of them that love me and
keep my Commandements.

III. Thou shalt not take the name of
the **LORD** thy God in vaine: For the
LORD will not hold him guiltlesse
that taketh his name in vaine.

IV. Remember the Sabbath day to
keep it holy: six daies shalt thou labour

and
reber.

and do all thy work : but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy sonne, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six daies the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother : that thy daies may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX. Thou shalt not beare false witnesse against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his manservant, nor his oxe nor his asse, nor any thing that is thy neighbours.

The LORDS PRAYER, Mat. 6.

OU R Father, which art in heaven, Hallowed be thy Name, Thy Kingdome come, Thy will be done on Earth, as it is in Heaven, Give us this day our daily bread, and forgive us our debts, as we so; give our debtors, And lead us not into temptation, but deliver us from evil : For thine is the Kingdome, and the power, and the glory, for ever, Amen.

THE CREED.

* That is continued in the state of the dead and under the power of death, til the third day.

I beleve in God the Father Almighty, maker of Heaven and Earth; And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, he ascended into Heaven, & sitteth at the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead: I beleve in the Holy Ghost, the holy Catholick Church the Communion of Saint, the forgiveness of sins, the Resurrection of the boay and the life everlasting, Amen.

SO much of every question, both in the larger and shorter Catechisme, is repeated in the Answer, as maketh every Answer an entire Proposition, or Sentence in it self; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms; so as there is no necessity of inserting the Creed it selfe, yet it is here annexed, not as though it were composed by the Apostles or ought to be esteemed Canonical Scripture, as the 10 Commandements, & the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a biese sum of the Christian Faith agreeable to the Word of God & anciently received in the Churches of Christ.

FINIS.

f
 s
 e
 r
 e
 e
 b
 n
 :
 b
 e
 ,
 r
 e
 -
 e
 s
 t

—
o
c
g
s
r

The Ten **COMMANDEMENTS**, Exodus 20.

GOD spake all these words, saying,
I am the **LORD** thy **GOD**, which
have brought thee out of the Land of
Egypt, out of the house of bondage.

I. Thou shalt have no other Gods
before me.

II. Thou shalt not make unto thee
any graven image, or any likeness of
any thing that is in heaven above, or
that is in the earth beneath, or that is
in the water under the earth; thou shalt
not bow down thy self to them nor serv
them: For I the **LORD** thy God am
a jealous God, visiting the iniquity of
the fathers upon the children, unto the
third and fourth generation of them
that hate me; and shewing mercy un-
to thousands of them that love me and
keep my Commandements.

III. Thou shalt not take the name of
the **LORD** thy God in vaine: For the
LORD will not hold him guiltlesse
that taketh his name in vaine.

IV. Remember the Sabbath day to
keep it holy: six daies shalt thou labour
and

and

O
lo
come,
Heaven
and for
debtors
deliber
done,
ber. A

and do all thy work : but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy sonne, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattell, nor thy stranger that is within thy gates: For in six daies the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy Father and thy Mother : that thy daies may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steale.

IX. Thou shalt not beare false witnesse against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his manservant, nor his oxe nor his asse, nor any thing that is thy neighbours.

THE LORDS PRAYER, Mat. 6.

OUR Father, which art in heaven, Hallowed be thy Name, Thy Kingdome come, Thy will be done on Earth, as it is in Heaven, Give us this day our daily bread, and forgive us our debts, as we so forgive our debtors, And lead us not into temptation, but deliver us from evill : For thine is the Kingdome, and the power, and the glory, forever, Amen.

THE

THE CREED.

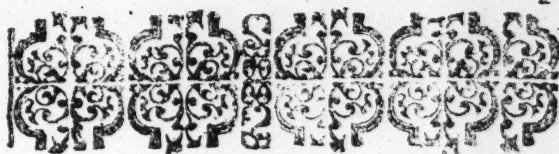
* That is
continued
in the state
of the dead
and under
the power
of death, til
the third
day.

I beleve in God the Father Almighty, maker of
Heaven and Earth; And in Jesus Christ his
only Son our Lord, which was conceived by the
Holy Ghost, born of the Virgin Mary, suffered under
Pontius Pilate, was crucified, dead and buried, he
descended into Hell, the third day he rose againe
from the dead, he ascended into Heaven, & sitteth
at the right hand of God the Father almighty; from
thence he shall come to judge the quick and the dead:
I beleve in the Holy Ghost, the holy Catholick Church
the Communion of Saints, the forgiveness of sins, the
Resurrection of the body and the life everlasting,
Amen.

So much of every question, both in the larger
and shorter Catechisme, is repeated in the
Answer, as maketh every Answer an entire Pro-
position, or Sentence in it self; to the end the
learner may further improve it upon all occasions,
for his increase in knowledge and piety, even out
of the course of catechising, as well as in it.

And albeit the substance of the doctrine com-
prised in that abridgement, commonly called,
The Apostles Creed, be fully set forth in each of the
Catechisms; so as there is no necessity of inserting
the Creed it selfe, yet it is here annexed, not as
though it were composed by the Apostles or
ought to be esteemed Canonical Scripture, as the
10 Commandements, & the Lords Prayer (much
lesse a Prayer, as ignorant people have been apt
to make both it and the Decalogue) but because
it is a brieve sum of the Christian Faith agreeable
to the Word of God & anciently received in the
Churches of Christ.


FINIS.



A

Short Catechism.

by J. Ball

Q  *What ought to bee the chiefe
and continuall care of every
man in this life?*

A To glorifie a God;
and save his *b* soule. *a* 1 Cor. 10. 31. *b* acts
16. 30. *c* 1. Matth. 16. 26

Q *Whence must wee take direction to
attaine hereunto?*

A Out of the word of God *e* alone,
c Iohn 20. 31

Q *What call you the word of God?*

A The holy Scripture immediately
d inspired; which is contained in the
Books of the Old and New Testament.
d 2 Tim. 3. 16.

Q *What are the Books of the Old
Testament?*

A Moses, *e* and the Prophets, *c* Luke
24. 27:

Q *Which are the Bookes of the New
Testament?*

THE CREED.

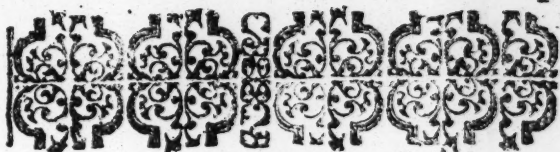
I beleve in God the Father Almighty, maker of Heaven and Earth; And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell, the third day he rose againe from the dead, he ascended into Heaven, & sitteth at the right hand of God the Father almighty; from thence he shall come to judge the quick and the dead: I beleve in the Holy Ghost, the holy Catholick Church the Communion of Saint, the forgiveness of sins, the Resurrection of the body and the life everlasting, Amen.

* That is continued in the state of the dead and under the power of death, til the third day.

SO much of every question, both in the larger and shorter Catechisme, is repeated in the Answer, as maketh every Answer an entire Proposition, or Sentence in it self; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgement, commonly called, *The Apostles Creed*, be fully set forth in each of the Catechisms; so as there is no necessity of inserting the Creed it selfe, yet it is here annexed, not as though it were composed by the Apostles or ought to be esteemed Canonical Scripture, as the 10 Commandments, & the Lords Prayer (much lesse a Prayer, as ignorant people have been apt to make both it and the Decalogue) but because it is a biese sum of the Christian Faith agreeable to the Word of God & anciently received in the Churches of Christ.

FINIS.



A

Short Catechism.

by J. Ball

Q **W**hat ought to bee the chiefe
and continuall care of every
man in this life?

A To glorifie a God;
and save his *b* soule. *a* 1 Cor. 10. 31. *b* acts
16. 30. *c* 1. Matth. 16. 26

Q Whence must wee take direction to
attaine hereunto?

A Out of the word of God & alone,
c Iohn 20. 31

Q What call you the word of God?

A The holy Scripture immediately
d inspired; which is contained in the
Books of the Old and New Testament.
d 2 Tim. 3. 16.

Q What are the Books of the Old
Testament?

A Moses, *e* and the Prophets, *e* Luke
24. 27.

Q Which are the Bookes of the New
Testament?

A Matthew, Marke, Luke and the rest, as they follow in our Bibles

Q How may it be proved that those Books are the word of God, immediately inspired by the Holy Ghost, to the Prophets and Apostles?

A By the testimony of the Church, constancie of the Saints, miracles wrought to confirme the truth, and the antiquity thereof, *f* 2 Pet. 1. 19. *g* Rev. 6. 9. *h* 1 Kings 17. 24. *John* 3. 2. *i* Jer. 6. 16. *Heb.* 13. 8.

Q How else?

A By the stile, & efficacie, sweet consent, admirable doctrine, excellent end, and the witness of the Scripture it selfe, *k* Gen. 17. 1. *Psa.* 50. 1. *Esa.* 44. 24. *Gen.* 2. 17. *Exod.* 20. 1, 2. *Joel* 1. 1, 2. *1 Cor.* 11. 23. *Ioh.* 3. 36. *1 Cor.* 1. 23, 24. *1 Ps.* 19. 8. *Rom.* 15. 4. *acts* 5. 38, 39. *Rom.* 7. 7. *Zech.* 13. 2. *Zeph.* 2. 11. *acts* 9. 5, 20, 21. *Phil.* 2. 12, 13. *Rom.* 15. 19. *2 Cor.* 4. 8, 9, 10. *m* *Gen.* 3. 15. & 49. 10. *Esa.* 9. 6. *Dan.* 9. 24. *Matth.* 1. 18. *acts* 10. 43. *n* *Psa.* 119. 129, 138, 172. *Deut.* 4. 6. *o* *Ioh.* 20. 31. *p* *2 Tim.* 3. 16. *2 Pet.* 1. 19.

Q These reasons may convince any, be he never so obstinate; but are they sufficient to per-

perswade the heart thereof?

A No: the testimonie of the Spirit is *q* necessary, and only *r* all sufficient for this purpose, *q* 1 Cor. 2. 14. *r* 1 Iohn 2. 20, 27.

Q What are the properties of the Scripture?

A It is of Divine / authority, the rule of Faith and Manners, *u* necessary, *w* pure, *x* perfect, and *y* plaine, *z* 2 Tim. 3. 16. *z* Eccles. 12. 10. Gal. 6. 16. *z* Rom. 10. 14. *w* Psa. 12. 6. *x* Psa. 19. 7. *y* Pro 8 9

Q For what end was the Scripture written?

A To teach, instruct, convince, correct and comfort, 2 Tim. 3. 16, 17. Rom. 15. 4

Q Doth the knowledge of the Scripture belong unto all men?

A Yes, all men are not only *a* allowed, but exhorted and commanded to *b* read, heare, and *c* understand the Scriptures, *a* Iohn 5. 39. *b* Deut. 17. 18, 19. Rev. 1. 3. *c* acts 8. 30

Q The Scriptures were written in Hebrew, and Greeke, how then shall all men read, and understand them?

A They ought to be *d* translated into

knowne tongues, and *e* interpreted; *d*
 1 Cor. 14. 18, 19. *e* Neh. 8. 8. acts 8. 35.

Q What doth the Scripture especially
 teach us?

A The saving *f* knowledge of God,
 and Iesus Christ, *f* Iohn 17. 3. Col. 2. 1, 2.

Q How may it bee proved that there
 is a God?

A By the *g* works, and *h* wonders
 which are scene, the testimony of *i* con-
 science, the powers *k* of the soule, and the
 practises of *l* Satan, *g* Psal. 19. 1, 2. Esa. 41.
 23. Rom. 1. 20. acts 14. 17. Iob 12. 7, 8, 9.
h Exod. 8. 19. and 9. 16. *i* Rom. 2. 15. Esa.
 33. 14. Psal. 14. 5. and 53. 5. *k* Zech. 12. 1.
 Psal. 54. 8, 9, 10. Revel. 12. 7, 10.

Q How else?

A By the consent of Nations, defence
 of the *m* Church, *n* support and comfort
 of the godly; but principally *y* o the
 Scriptures, *m* Psal. 9. 16. and 58. 10, 11.
n Ier. 33. 9. *o* Esa. 42. 3.

Q What is God?

A He is a *p* Spirit, having his being
 of *q* himfelle, *p* Ioh. 4. 24. *q* Exod. 3. 14.

Q How many Gods be there?

A Onely one *r* God, and three *s* per-
 sons, the Father, Sonne, and holy Ghost,
r Deut.

r Deut. 6. 4. *i* Cor. 8. 4, 6: *f* Matth. 28.
19. *i* Iohn 5. 7.

Q What is the property of the father?

A To bee of himselfe, and to beget
his sonne, *i* Iohn 1. 18. and 3. 16.

Q What is the property of the sonne?

A To bee begotten *u* of the Father,
u Iohn 3. 18.

Q What is the property of the Holy
Ghost?

A To proceed from the *w* Father, and
the *x* Sonne, *w* Iohn 15. 26. *x* Rom. 8. 9.
Gal. 4. 6.

Q The nature of God is infinite and
incomprehensible, how then may wee con-
ceive of him?

A By his *y* properties, and by his
z works, *y* Exod. 34. 6, 7. *z* Psalm 19. 1.
and 8. 1.

Q What are his properties?

A He is most *a* wise, *b* strong, *c* good,
d gracious, *e* just, *f* mercifull, *g* perfect,
b blessed, and *i* glorious, *a* Rom. 16. 27.
b Iob 12. 13. *c* Matth. 19. 17. *d* Exod. 33.
19. Rom. 5. 8. *e* Psal. 145. 17. *f* Psal. 103.
11. and 145. 8, 9. *g* Mat. 5. 48. Iob. 35. 7, 8.
b Mar. 14. 61. Rom. 9. 5. *i* 1 Cor. 2. 8.

Q What are his works?

A 4

A They

A They are three; Decree, Creation, and Providence.

Q What is the decree?

A That whereby God hath from eternity set k downe with himselfe whatsoever shall come to passe, k Ephes. i. 11.

Q What is Creation?

A That whereby God made all things of l nothing in six m dayes, l Heb. 11. 3. m Exod. 20. 11.

Q In what forme or manner were all things created?

A In an excellent order, n and exceeding o good, n ler. 10. 12. o Gen. 1. 31

Q For what end did God make all things?

A For the praise of his power, p goodnesse, wisdom, perfection, and freedome. p Prov 16. 4. Rev. 4. 11

Q What is Providence?

A That whereby God doth q preserve and governe r all things, with all their a tions, q Psal. 36. 6. 1 Tim. 4. 10. r Prov. 15. 3. Matth. 10. 29, 30, 31

Q What are the speciall creatures made, preserved and governed by the Lord?

A Angels, s and men, s Heb. 2. 7. Col. 1. 16.

Q What

Q What was the estate of man by creation?

A Marveilous & holy, and happy, & Eccles. 7. 29, or 31

Q Why say you that man was holy?

A Because he was *u* created after the image of God, in knowledge, righteousness and true holiness, *u* Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24

Q Wherein did mans happinesse consist?

A In the enjoying *w* of sweet peace and communion with God, *w* Gen. 1. 29.

Q What further priviledges did Man enjoy in this state of innocencie?

A He was placed in *x* Paradise; had liberty to eate of every tree *y* of the garden, except the *z* tree of knowledge of good and evill; and was made *a* ruler of all earthly Creatures, *x* Gen. 2. 15. *y* Gen. 2. 16. *z* Gen. 2. 17. *a* Gen. 2. 19. Psal. 8. 6

Q Were these things bestowed upon man that he might live as he list?

A No: but that he might serve *b* the Lord his maker, who therefore gave man *a* *c* law, binding him alwayes to perfect obedience, and *a* speciall commandement to try him, *b* Rev. 4. 11. Psal. 95. 6. *c* Rom. 3. 14

Q What was that speciall commandement?

A Of

A Of the tree of knowledge of good and *d*evill, thou shalt not eat: for in the day that thou eatest thereof, thou shalt die the death. *d* Gen. 2. 17.

Q *Death wee heare was threatned if he disobeyed; what promise was made to encourage him to his duty?*

A The continuance both of himselfe and his posterity in that good estate. *e* Gen. 2. 9.

Q *Did man continue in that good estate?*

A No: but he fell from *f* God, through the enticement of Satan. *f* 1 Tim. 2. 14.

Q *How did he fall?*

A By sinning wiltully *g* against God, *b* transgressing his Law: *g* Eccles. 7. 29, or 31. Rom. 5. 12. *b* 1 Ioh. 3. 4.

Q *What was the sinne he did commit?*

A The eating of *i* the forbidden fruit. *i* Gen. 3. 6.

Q *Did all mankinde sinne in Adam?*

A Yes; *k* for we were all in his loynes: *k* Rom. 5. 12. 1 Cor. 15. 22. Heb. 7. 9. 10.

Q *What is the state of all men by reason of Adams Fall?*

A They are dead in *l* sinne, and bond-slaves of Satan. *l* Eph. 2. 1. 2.

Q *How doth that appeare?*

A In

A In that they are altogether *m* unable to good, and *n* prone to evill continually, *m* 2 Cor. 3. 5. *n* Gen. 8. 21

Q What fruits doe proceed from this originall corruption?

A Evill *o* thoughts, words, *p* and works. *o* Gen. 6. 5. *p* Gal. 5. 19

Q Are all the actions of naturall men evill continually?

A Yes; for they *q* faile in many things, and therefore as they come from them, they are odious *r* unto God, *q* Matth. 12. 30. *r* Prov. 28. 9.

Q What punishments are due unto man, by reason of those sinnes?

A All woe, *s* and misery, temporall, spirituall, and eternall, *s* Lam. 2. 39. Rom. 6. 23. Gal. 3. 10.

Q What are the temporall miseries?

A Gods curse upon the *t* creatures, on *n* mans body, senses, name, friends, whatsoever hee takes in hand; and death *v* it selfe, *t* Rom. 8. 20. *n* Deut. 28. 15, 16. &c. *v* Rom. 6. 21

Q Which are the spirituall miseries?

A Blindnesse of *x* mind, the spirit of *y* slumber and giddinesse, horror of *x* conscience, hardnesse of *a* heart, a reprobate *b* sense

b sense and strong *c* delusions, *x* Esay 6, 9.
y Rom. 11, 8. *z* Matth, 27. 3, 4, 5. *a* Exod.
 7. 3. *b* Rom. 1. 28. *c* 2 Thes. 2. 11

Q What is the eternall miserie?

A Everlasting *d* damnation, *d* Ro. 6. 23.

Q After a man doth know his miserie,
 what is he to learne in the next place?

A The true meanes how he may escape
 the foresaid *e* misery, and be restored to
f happinesse, *e* Act, 2, 37: *f* Acts 16, 30

Q By what meanes may wee escape this
 miserie, and recover happinesse?

A Only by Iesus *g* Christ. *g* Act. 4. 12.

Q What is Iesus Christ?

A The eternall Son *h* of God, who in
 time became man for his elect. *h* Gal. 4. 4, 5

Q How many things are we to consider
 in Christ?

A His *i* Person and his *k* Office, *i* Col.
 2. 9. *k* Heb. 2, 16, 17

Q What is his Person?

A It is God *l* and man, united toge-
 ther into one *m* person. *l* Ioh. 1, 14. Rom.
 9. 5. Esa 7. 14. *m* 1 Cor. 8. 6.

Q Being God before all time, how could
 he be made man?

A He was conceived by the *n* Holy
 Ghost, borne of the virgin Mary, accor-
 ding

ding to the *o* Prophets, *u* Luke 1. 35.
o Gen. 3. 15. Esay 7. 14. and 11. 1

Q Why was Christ conceived by the Holy Ghost?

A That he might be pure *p* without sinne, wherewith all are stained that are conceived after the ordinary *q* manner, *p* Luke 1. 35. *q* Iohn 3. 6.

Q Why was he God?

A That hee might beare the weight of Gods wrath without sinking under it, overcome death, bee the Head of the Church, repaire his Image in us, conquer the enemies of our salvation, and defend us against them

Q Why was he man?

A That he might suffer death *r* for us, and sanctifie our *f* nature; and that wee might have access to the throne of grace, *r* Heb. 2. 14. *f* Heb. 2. 11. *t* Heb. 4. 15, 16

Q What is his office?

A To bee a Mediator, to *u* reconcile God and man, *u* 1 T'm. 2. 5

Q How did he that?

A By his fulfilling *u* the law, and by his *x* sufferings, *u* Matth. 3. 15. *x* Heb. 9. 15. Rom 5. 10, 12, 13.

Q What

Q What understand you by his suffering?

A His voluntary *y* humiliation both in *z* soule and body, his *a* crucifying, death, *b* buriall, and abiding *c* under the dominion of death for a time, *y* Phil. 2. 5, 6, 7, 8. *z* Esa. 53. 10. Matth. 26. 38. Heb. 9. 14. *a* Luke 23. 33. *b* 1 Cor. 15. 3, 4. *c* acts 2. 27

Q Did Christ alwayes abide under the power and dominion of death?

A No: for the power of death being *d* subdued, the third *e* day he rose againe, ascended *f* into heaven, and sitteth at the right hand of the Father, *d* acts 2. 31. *e* 1 Cor. 15. 3, 4. *f* Mark 16. 19

Q What are the speciall parts of Christs Mediatorship?

A Hee is *g* Prophet, *h* Priest, and *i* King, *g* acts 3. 22. *h* Heb. 2. 17. *i* Ps 110. 1.

Q Why was Christ a Prophet?

A To reveale unto us the way to *k* everlasting life, *k* Luke 4. 18, 19

Q Why was he a Priest?

A To purchase for us *l* righteousness and life eternall, *l* Heb. 5. 9.

Q What are the functions of his Priestly office?

A *m* Offer

A m Offering up himselfe a sacrifice
once for all, and making request for us,
m Heb. 5. 1. and 7. 25. and 9. 26

Q Why was Christ a King?

A To bridle, and n subdue all his ene-
mies; but to o gather and p governe his
elect and chosen, n Col. 2. 15. Psa. 110. 1, 2.
1 Corinth. 15. 28. o Iohn 10. 16. Hag. 2. 7.
p Ezech. 34. 23, 24

Q What benefit doe wee receive by the
death and resurrection of Christ?

A We are redeemed from the q guilt,
punishment, and power of r sin; and shall
be raised s up at the last day, q Gal. 3. 13.
Colos. 1. 14. r Luke 1. 74. Titus 2. 14.
s 1 Cor. 15. 13.

Q How are we redeemed from the guilt
and punishment of sinne?

A God the Father, accepting the death
of Christ as a full ransome t and satisfacti-
on to his justice, doth freely discharge and
acquit us from all our sins, t Rom. 3. 24,
25. Col. 1. 14.

Q How are we redeemed from the power
and tyranny of sinne?

A Christ by his death killeth a sin in
us, and by his resurrection doth quicken
us to newnesse of life, a Rom. 6. 3, 4.

Q What

What are the benefits of Christs ascension and sitting at the right hand of the father?

A The leading *u* of captivity captive, the giving of gifts unto men, the pouring *x* of his spirit upon his people, and the preparing *y* a place for them, *u* Eph. 4.8. *x* acts 2. 16, 17. *y* Iohn 14.3.

What are the benefits of his intercession?

A The persons of the faithfull doe alwayes remain just, and their works *z* acceptable in the sight of God; hereby also they are defended against the accusations of all their enemies, *z* 1 Pet. 2.5. Gen. 4.4. Exod. 28.38.

How will the knowledge of these things work in the heart of him whom God will save?

A It brings him to a serious consideration *a* of his own estate, to grieve *b* for sinne, and the feare of Gods displeasure, whereby the *c* heart is broken and humbled, *a* Ier. 8.6, 7. Luke 15. 17. *b* acts 3. 37. *c* acts 9. 6.

What else will this knowledge work?

A It will bring a man to confesse *d* his sinne, highly to *e* prize Christ, and hunger after him, until hee obtaine his desire, *d* Luke

th
of
str
14
true
ging
prom
3. 22
61. 1
2

d Luke 15, 18. *c* Mat. 13, 44. *f* Esay 55, 1.
Iohn 7, 37

Q How are we made partakers of Christ
with all his benefits?

A By sayth *g* alone. *g* Iohn 3, 16. and
1, 12. acts 13, 39

Q What is faith?

A A resting upon Christ *h* alone for
salvation. *h* psal. 2, 12. acts 16, 31.

Q What is the ground of faith?

A The free promises *i* of God made
in Christ, concerning the forgivenesse of
sinnes, and eternall righteousness. *i* Rom.
4, 20 Heb 11, 11

Q How is faith wrought in us?

A Inwardly by the Spirit, as the *k* au-
thour; and outwardly by the *l* preaching
of the word and *m* catechising, as the in-
strument thereof, *k* acts 16, 14. *l* Rom. 10
14. *m* Heb 5, 11, 12, and 6, 1

Q How doth the word work faith in us?

A By shewing us our *n* misery, and the
true meanes of our *o* recovery, encoura-
ging *p* us being humbled, to receive the
promises of the Gospell. *n* Rom. 7, 7. Gal.
3, 22. *o* Gal 4, 4, 5. *p* Marth 11, 28. Esay
61, 1, 2, 3. Revel 22, 17

Q How doth the spirit work by the words

B

A It

A It doth teach us wisdom, to apply *q* things generally spoken, particularly to our selves; secretly upholdeth & against despair, stirreth up in us good desires, doth soften *t* the heart, *u* and draw us to rest upon Christ for salvation, before we have *w* the feeling of comfort, *q* Ezek. 36, 27, 31. & Psal. 51, 12. / phil. 2, 13. & Ezekiel 11, 19, and 36, 26, *u* Iohn 6, 44, *w* Matthew 11, 28, 29

Q By what meanes is faith encreased?

A By hearing the same *x* word preached and catechised; and likewise by earnest *y* prayer, *x* 1 Pet. 2, 2. *y* Luke 17, 5.

Q How must we heare, that we may get profit?

A With *z* reverence, *a* meeknesse, *b* joy, *c* a longing desire to learne, and giving *d* credit to the truth, *z* Esa. 66, 2, 5. *a* Iam. 1, 21. *b* Mat. 13, 44. *c* 1 Pet. 2, 2, *d* Heb. 4, 1, 2.

Q How else?

A Wee must meditate *e* of that wee heare, apply it to our selves, conferre *f* of it with others, and with *g* diligence set about the practice of what is required, *e* psal. 1, 2, and 119, 14, 15. *f* Iohn 4, 53. *g* Esay 2, 3. Luke 2, 15

Q What is Prayer?

A It

A It is a calling upon God, in the name of Christ, with the *h* heart, and sometimes with the voyce, according to his will, for our selves *i* and others, *h* Exod. 14. 15.

i Sam. 1. 13. *i* John 5. 14.

Q To whom must we pray?

A To God alone, in the name *k* of Christ, *k* John 16. 23.

Q Ought we not in prayer to make particular confession of our sinnes?

A Yes, so farre as we can *l* come to the knowledge of them; and this we must do with *m* griefe, hatred and shame, freely *n* accensing and condemning our selves before God, with broken *o* and contrite hearts, *l* 1 Sam. 12. 19. Psal. 19. 12. *m* Neh. 8. 9. *n* Neh. 9. 33. *o* Zech. 12. 10.

Q What are the parts of Prayer?

A Petition, and Thanksgiving.

Q What is Petition?

A It is a Prayer, wherein we desire the *p* preventing, or *q* removing of things hurtfull, and the obtaining of things needfull, either for this life, or for that which is to come, *p* Esa. 37. 20. Mat. 6. 13. *q* Psal. 6. 1, 2, 3, 4.

Q How must we make our requests, that we may be heard?

B 2

A With

A With *r* understanding, feeling of *s* our wants, *t* fervency, *u* reverence, hope *w* to speed, & *x* love, *r* 1 Cor 14.15. / Mat. 11, 28. *t* James 5. 16, 17. *u* Eccles 5. 2. *w* 1 Tim 2. 8. *x* Mat. 6. 14. Mark 11. 25

Q *What is thanksgiving?*

A It is *y* prayer, wherein we render thanks to God for his *z* generall goodnesse and particular *a* favours, *y* 1 Sam. 2. 1. *z* psal. 136. 1. &c, *a* psal. 103. 1, 2, 3, 4, 5

Q *What things are required in thanksgiving?*

A Love to *b* God, and joy in *c* his mercy, *a* desire to draw *d* others to obey and glorifie God, and an endeavour *e* to proceed in godlinesse our selves, *b* Psa. 18. 1. 2. *c* psalm 126, 1, 2. *d* psalm 34, 11. *e* Deut 6. 10, 11, 12, 13

Q *What rule of direction is there according to which we ought to frame our prayers?*

A The generall direction is the word of God; the more speciall is the Lords Prayer.

Q *How many things are to be considered in the Lords Prayer?*

A Three; the Preface, the Prayer it selfe, and the Conclusion.

Q *Which is the Preface?*

A Our

A Our Father which art in heaven,

Q What learn you out of this Preface?

A That God is our Father by grace and adoption, through Iesus Christ, glorious in Majesty, and infinite in power, that both can, and hath promised to help us.

Q What are you to consider in the Prayer it selfe?

A Six petitions, and a thanksgiving:

Q Which is the first Petition?

A Hallowed be thy name.

Q What desire you of God in this petition?

A That Gods infinite excellency may bee magnified by us on earth, in heart, word, and deed.

Q Which is the second Petition?

A Thy Kingdome come.

Q What doe you desire of God in this Petition?

A That Christ would convert such as be under the power of Satan, rule in the hearts of his chosen by his Spirit here, and perfect their salvation in Heaven hereafter.

Q Which is the third Petition?

A Thy Will be done in earth, as it is in heaven.

Q What desire you of God in this petition?

A That whatsoever God willeth in his word, might be obeyed cheerfully, speedily, faithfully, and constantly by men on earth, as the Angels do in heaven.

Q Which is the fourth petition?

A Give us this day our daily bread.

Q What desire you of God in this petition?

A That God would bestow on us all things necessary for this life, as food, maintenance, &c.

Q Which is the fifth petition?

A And forgive us our trespasses, as we forgive them that trespass against us.

Q What desire you of God in this petition?

A That God of his free mercy in Iesus Christ, would fully pardon all our sinnes, as we doe pardon the wrongs and injuries we receive from others.

Q Which is the sixth petition?

A And lead us not into temptation, but deliver us from evill.

Q What desire you of God in this petition?

A To be freed from trials so farre as it may stand with the good pleasure of God, and alwayes to be delivered from the evill thereof, that we faint not under them, or be foiled by them.

Q Which

Q Which is the thanksgiving in the Lords Prayer?

A For thine is the kingdom, the power and the glory, for ever and ever.

Q Do not these words containe a reason also, why we beg the former blessings at the hand of God?

A Yes: for seeing the kingdom, power and glory is the Lords, we should call upon him in all our necessities.

Q Which is the conclusion of the Lords Prayer?

A *Amen*, which is a witnessing of our faith, and desire of the things prayed for.

Q What doth Amen signifie?

A So it is, or, so be it.

Q What must we do after we have prayd?

A Observe how we speed, and what answer we receive, *f* Psal. 3. 4. & 85. 8.

Q What benefit shall we gain hereby?

A It will stirre up the heart to thankfulness, remove dulnesse and negligence in this duty, strengthen our faith, and enflame our hearts with zeale, joy, and love, *g* psal. 31. 21, 22. *h* psal. 88. 13. and 41, 2. *i* psal. 4. 3. *k* psal. 116, 1. psal. 28. 6. 7.

Q What must we doe, if God answer us not at the first or second time?

A Examine how *l* we pray, and continue *m* fervent therein, waiting upon *n* the Lord untill we speed, *l* James 4.3. *m* Luke 18, 1. *n* Hab. 2, 3. psal. 5, 3

Q Who ought to pray?

A Though God require it of all men upon earth, yet it more specially belongeth to the members *o* of the Church militant, *o* Mat. 7, 7, 8

Q Who can and may pray with hope to speed?

A Onely they that depart *p* from iniquity, *p* psal 66. 18

Q For whom must we pray?

A For all sorts of men now *q* living, or that shall live *r* hereafter, but not for *s* the dead, *q* 1 Tim 2. 1, 2. *r* Iohn 17, 20. *s* Luke 16. 24, 25

Q May men content themselves to pray in private only, or only in publique?

A No: but they must use both *t* publique and *n* private prayer, *t* Acts 2. 42. *n* Luke 11, 1

Q What other meanes hath God appointed to encrease faith?

A The due administration and *w* receiving of the Sacraments, *w* Gen 17, 9, 10, 11. Rom. 4, 11

Q Who

Q Who ought to administer the Sacraments?

A Only they that are x lawfully called thereunto by the Church, x Heb. 5. 4.

Q What is a Sacrament?

A A seale of the x covenant of grace, x Rom. 4. 11.

Q In what words is this covenant expressed in the Scripture?

A I will be thy y God, and thou shalt be my people, y Ier. 31, 33

Q What are the parts of a Sacrament?

A Two: an outward visible sign, sanctified to represent and seal another thing to the minde and heart; and an inward grace, which is the thing signified.

Q Who is the authour of the Sacrament?

A The Lord z only, who made the covenant, z Esay 7 14 and 38. 7

Q How many Sacraments are there?

*A Two : a Baptisme, and the Lords
b Supper, a Iohn 1. 26. b Luke 22. 19, 20*

Q What is Baptisme?

*A A Sacrament of our c engraffing in-
to Christ, communion with him, and en-
trance into the Church, c Matth 28. 19.
acts 8. 38*

Q What is the outward signe?

A Water

A Water, *d* wherewith the party baptized is washed, *e* by dipping or sprinkling in the name *f* of the Father, Sonne, and holy Ghost, *d* acts 10.47. *e* Mat. 3.6, 11, 13, 16. acts 16.15. *f* Mat. 28.19.

Q What is the inward grace, or thing signified?

A Forgiveness of sins, and *g* sanctification, *f* Mat. 1.4. acts 2.38. *g* Tit. 3.5.

Q To what condition doth the party baptized binde himselfe?

A To beleve in *b* Christ, and forsake *i* his sinne, *b* acts 8.37. *i* Mat. 3.8.

Q How oft ought a man to be baptized?

A It is enough *k* once to be baptized; for baptism is a pledge *l* of our new birth, *k* acts 7.8. *l* Tit. 3.5.

Q Who ought to be baptized?

A Infidels *m* converted to the faith, and the Infants *n* of one or both Christian parents, *m* acts 8.12. *n* acts 2.39. *i* Cor. 7.14.

Q What is the Lords Supper?

A A Sacrament of our *a* continuance and growth in Christ, *a* 1 Cor. 10.16.

Q Who is the author of this Sacrament?

A The *b* Lord Iesus, in the same night that he was betrayed, *b* 1 Cor. 11.23, 24.

Q What

Q What is the outward signe?

A Bread *c* and Wine, with the actions pertaining to them, as breaking, giving, receiving, eating, and drinking, *c* Mat. 26. 27, 28.

Q What is the inward grace?

A Christ *d* with all the benefits of his death and passion, *d* 1 Cor. 11. 24.

Q What is the duty of the Minister in the administration of this Sacrament?

A To consecrate *e* it by declaring the institution thereof, and prayer ioyned with thanksgiving: as also to breake the bread, and afterwards to deliver the bread and wine to the people, *c* 1 Cor. 11. 23, 24. Matth. 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.

Q What is hereby signified?

A The action of God the Father offering Christ to all, and bestowing him effectually upon the worthy Receiver, *f* 1 Cor. 10. 16.

Q What is the duty of the receivers?

A To receive *g* the bread and wine delivered, and to eat and drinke thereof, *g* Matth. 26. 26, 27. 1 Cor. 11. 23, 24.

Q What is signified hereby?

A Our *h* receiving, and feeding upon Christ

Christ by faith, *b* 1 Cor. 10. 16.

Q Is it sufficient to receive this Sacrament once?

A No: *i* but we must receive it often, *i* acts 2. 42, and 20. 7

Q For what end and use ought we to receive this Sacrament?

A To *k* confirme our faith, communion with Christ, & all saving graces in us; to keep *l* in remembrance the Lords death untill hee come againe, and to testifie *m* our love one to another, *k* 1 Cor. 10. 16. *l* 1 Cor 11. 24, 26. *m* 1 Cor 12, 13

Q What is the danger of unworthy receiving?

A Unworthy *n* receivers are guilty of the body and blood of the Lord, and doe eat and drink judgement to themselves, *n* 1 Cor 11. 27, 29

Q Who are to receive this Sacrament?

A Such as know their misery by sin, the remedy thereof in *n* Christ, and *o* the doctrine of the Sacrament, withall earnestly *p* longing to be satisfied with the bread of life, *n* Mat. 11, 28. *o* Exod. 12. 26, 27. *p* Rev 22. 17

Q What else is required in them that come to this Table?

A A renew-

A A renewed *q* hatred of all sinne, an hearty endeavour to overcome naturall passions, and an utter and well-advised *r* forsaking of grosser sins, willingnesse to be strengthened in faith, and a *t* longing desire for the good of our brethren, *q* Luke 3. 12, 13. Matth 18, 3. *r* Luke 14. 28, 29, &c. *s* Matth 5. 6. *t* Mark 11, 25. Matth 5. 23, 24

Q What if a man finde himselfe weak in faith, and full of doubting?

A Hee must bewaile *u* his unbelieve, pray for faith, seek to have his doubts resolved, and so receive to bee further *w* strengthened, *u* Mark 9. 24. *w* Iudges 6 36, 37. Exodus 12. 1, 2, 3, 4

Q How ought a mans heart to be affected in receiving the Sacrament?

A With *g* reverence, joy, and *h* comfort, meditating *i* on the outward signes, and what they signifie; the dainties prepared, and love of him that prepared them, our communion with Christ his graces, and his faithfull people, whereby the heart is prepared to thanksgiving, *g* Exod. 3. 5. Gen. 28. 17. *h* Deut. 16. 15. *i* 1 Cor. 11. 25
1 Kings 8. 66

Q What must we do after we have received?

A We

A We must endeavour to finde an encrease of *k* faith, love, and all saving graces, abounding more and more in well-doing, *k* prov. 4, 18. Ezech. 47, 12

Q *What order hath the Lord left in his Church, to keep his Ordinances from contempt?*

A The unruly *l* should be admonished, the obstinate *m* excommunicated, and the penitent after their fall restored and *n* comforted, *l* 1 Thes. 5, 14. *m* 1 Cor. 5. 5. *n* 2 Cor 2. 6, 7

Q *Besides the forenamed meanes, are there not some other, profitable for the encrease of faith?*

A Yes: *o* reading or hearing the Scriptures read, in *p* publike, and in *q* private; *r* meditation, and *s* conference, *o* Rev. 1. 3. *p* acts 13, 15. *q* acts 8, 30: *r* Luke 2, 51. *s* Heb. 3. 13. Iohn 4. 52

Q *Hitherto of the ordinary meanes, whereby faith is encreased; Be there not also some extraordinary meanes?*

A Yes: and those be holy *a* fasting, holy *b* feasting, and religious *c* vows, *a* Luke 5. 35. *b* Ester 9. 17. *c* Psal. 50. 14.

Q *What is an holy Fast?*

A A religious *d* abstinence from all the labours

labours *e* of our calling, and *f* comforts of this life, so far as comelineffe and necessity will permit, that wee might bee more seriously *g* humbled before God, and more fervent in prayer, *d* Ester 4. 16. *e* Levit. 23. 28. *f* Exod. 35. 5. *g* Dan. 9. 9, 11. Levit. 23. 27.

Q When ought we to fast?

A When we feele or *b* feare some grievous calamity upon us, or hanging over our heads, want some speciall blessing, are pressed with some speciall sinne, or go about some *i* weighty matter, *b* Ester 4. 16. Ezra 8. 21. *i* Acts 13. 2

Q What is an holy Feast?

A An extraordinary *k* thanksgiving for some notable deliverance out of some desperate danger, testified with feasting before God with ioy and gladnesse, sending presents to our friends, and *l* portions to the needy, *k* I Chron. 16. 8, & 29. 10, 11. *l* Neh. 8. 10. Hest. 9. 22.

Q What is a religious Vow?

A A solemne *m* promise unto God, made by a fit person; of some lawfull thing which is in his choice, to testifie his love *n* and thankfulnessse, *m* Deut. 23. 21, 22, *n* Psal. 116. 12.

Q Can

Q Can faith being wrought and confirmed in us, be fruitlesse and unprofitable?

*A No : for it worketh o by love ,
o Gal. 5. 6.*

Q What is the principall work of faith?

A It purifieth the heart, acts 15. 9.

Q What followeth thereupon?

A A fighting and combating against sin and corruption, Gal, 5. 17.

Q What else?

A Renouncing p of all evill in affection, and of grosse q sinne in life and conversation, p acts 2. 38. q acts 19. 18, 19.

Q What is a third thing that followeth hence?

A Love r and delight in that which is good, joyned with a sincere desire, purpose, & endeavour s daily to amend whatsoever is amisse, and to lead a life t according to the law of God, r Psal. 119. 97. s Phil. 3. 13, 14. acts 11. 23. t psal. 119. 6.

Q Wherein is the summe of the Law contained?

A In the tenne Commandements, Deut. 10. 4.

Q How are they divided?

A Into two Tables, Deut. 5. 22. and 10. 1, 2.

Q Which

Q Which are the Commandements of the first Table?

A The four first, & they teach the duty which we owe unto God immediately.

Q Which are the Commandements of the second Table?

A The six last, which instruct us in our duty towards our neighbour.

Q Which is the first Commandement?

A I am the Lord thy God, &c. Thou shalt have, &c.

Q Which is the generall duty required in this Commandement?

A That in minde, will, affections, and the effects of these, we take the true God, in Christ, to be our God.

Q What is the generall sin forbidden?

A All failing to give God that foresaid honour which is due unto him; or else in whole or in part giving it to any other.

Q What is the second Commandement?

A Thou shalt not make to thy selfe, &c.

Q What is the generall duty which this Commandement requireth?

A That we doe worship the true God purely, according to his will.

Q What is the generall sin forbidden?

A All omission of Gods true worship

Q Can faith being wrought and confirmed in us, be fruitlesse and unprofitable?

A No : for it worketh o by love ,
o Gal. 5. 6.

Q What is the principall work of faith?

A It purifieth the heart, acts 15. 9.

Q What followeth thereupon?

A A fighting and combating against sin and corruption, Gal, 5. 17.

Q What else?

A Renouncing p of all evill in affection, and of grosse q sinne in life and conversation, p acts 2. 38. q acts 19. 18, 19.

Q. What is a third thing that followeth hence?

A Love r and delight in that which is good, joyned with a sincere desire, purpose, & endeavour s daily to amend whatsoever is amisse, and to lead a life r according to the law of God, r Psal. 119. 97. s Phil. 3. 13, 14. acts 11. 23. r psal. 119. 6.

Q Wherein is the summe of the Law contained?

A In the tenne Commandements,
Deut. 10. 4.

Q How are they divided?

A Into two Tables, Deut. 5. 22. and
10. 1, 2.

Q Which

Q Which are the Commandements of the first Table?

A The four first, & they teach the duty which we owe unto God immediately.

Q Which are the Commandements of the second Table?

A The six last, which instruct us in our duty towards our neighbour.

Q Which is the first Commandement?

A I am the Lord thy God, &c. Thou shalt have, &c.

Q Which is the generall duty required in this Commandement?

A That in minde, will, affections, and the effects of these, we take the true God, in Christ, to be our God.

Q What is the generall sin forbidden?

A All failing to give God that foresaid honour which is due unto him; or else in whole or in part giving it to any other.

Q What is the second Commandement?

A Thou shalt not make to thy selfe, &c.

Q What is the generall duty which this Commandement requireth?

A That we doe worship the true God purely, according to his will.

Q What is the generall sin forbidden?

A All omission of Gods true worship

G

when

when it is required; and all false worship either invented by others, or taken up of our own heads.

Q Which is the third Commandement?

A Thou shalt not take the name, &c.

Q What is the generall duty required in this commandement?

A That wee should use the titles, properties, works and ordinances of the Lord, with knowledge, faith, reverence, joy, and sincerity, in thought, word, & cōversation.

Q What is the generall sin forbidden?

A Omitting the duty here required; using the Lords name when wee ought not, or otherwise then we should.

Q When is the name of God taken otherwise than it should?

A When it is used ignorantly, superstitiously, without faith, rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselves Christians, but live scandalously.

Q Which is the fourth commandement?

A Remember the Sabbath day, &c.

Q What is the general duty here required?

A That the whole Sabbath or Lords day, be set apart from all common uses, as holy to the Lord, both publikely and privately

varely in the practice of the duties of necessity, holinesse, and mercy.

Q What is the general sin here forbidden?

A All neglecting of the duties of that time, or prophaning of that day, by needlesse works, words, or thoughts, about our callings, or recreation.

Q Which day is to be set apart as holy to the Lord?

A It is morall, and perpetuall to keep one day in seven, as holy; from the Creation, to the resurrection of Christ, the seventh day was instituted; after Christ his resurrection, the first day of the week was ordained, and is to be kept for ever.

Q Which is the fifth Commandement?

A Honour thy Father and thy Mother, &c.

Q Who are to bee understood by father and mother?

A Not only naturall parents, but also all Superiours in office, age, and gifts.

Q What is it to honour?

A To acknowledge the excellencie that is in men by vertue of their place, and to carry our selves accordingly towards them.

Q Are only the duties of Inferiours here intended?

C 2

A No

A No; but of Superiors & equals also;

Q What then is the maine duty of this Commandement?

A That we carefully observe that order which God hath appointed amongst men, and doe the duties which we owe unto them in respect of their places & degrees.

Q VVhat is the duty of Inferiours?

A They must be subject; reverent, and thankfull to their superiors, bearing with their wants, and covering them in love.

Q VVhat is the duty of Superiours?

A To carry themselves gravely, meekly, and after a seemly manner towards their Inferiours.

Q VVhat is the duty of Equals?

A To regard the dignity and worth each of other, modestly to beare themselves one toward the other, and in giving honour to goe one before another.

Q VVhich is the sixth Commandement?

A Thou shalt do no murther.

Q VVhat is the generall duty of this Commandement?

A That by all meanes lawfull, we desire and study to preserve our owne person, and the person of our neighbour.

Q What is the general sin herein forbidden?

A All

A All neglect of our own, or our neighbours preservation, or desire of our owne or their hurt, conceived in heart, or declared in word, gesture or deed.

Q Which is the seventh Commandment?

A Thou shalt not commit adultery,

Q What is the generall duty of this Commandment?

A That wee should keep our selves pure in soule and body, both towards our selves and others.

Q What is the generall sin forbidden?

A All uncleannesse of heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Q Which is the eighth Commandment?

A Thou shalt not steale.

Q What is the generall duty of this Commandment?

A That by all good meanes wee further the outward estate of our selves, and of our neighbours.

Q What is the generall sin forbidden?

A All neglect to further our own or our neighbours wealth, all impeachment or hindrance thereof, and all encrease thereof by unjust and indirect dealing.

Q Which is the ninth Commandment?

A Thou shalt not beare false witnesse against thy neighbour:

Q What is the general duty here required?

A That by all meanes we seek to maintaine our own and our neighbours good name, according to truth and a good conscience.

Q What is the generall sin forbidden?

A All failing to procure, defend, and further our own, and our neighbours credit, all unjust defence, wrongfull suspicion, and accusation of our selves or others.

Q Which is the tenth Commandement?

A Thou shalt not covet, &c.

Q What is the general duty commanded?

A That we be truly contented with our own outward condition, and heartily desire the good of our neighbour, in all things belonging unto him, great and small.

Q What is the generall sin forbidden?

A All thoughts of minde, wishes, and desires of heart, and delightfull remembrances of evill against contentednesse.

Q Is any man able to keep this Law?

A Not perfectly; for the *a* godly often fall, the most holy *b* faile alwayes in their best duties: But the child of God ought, *c* may, & usually *d* doth walk according

to the Law, sincerely, *a* James 3, 2. *b* Exodus 28. 36, 37, 38. *c* 1 Iohn 2, 14. Iohn 14 15, 21. *d* 1 Kings 15. 5

Q Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?

A No: but with diligence, and singleness of heart, strive against corruption, look for the assistance of Gods spirit, and labour to *g* grow in grace, *e* 2 Cor, 7, 1. *f* 2 Chron. 16, 9. phil. 4, 13. *g* 1 Peter 2, 2 and 2 Peter 3, 18

Q What meanes should a man use to grow in grace?

A He must thoroughly *b* examine his wayes, judge *i* himselfe, watch *k* over his heart at all times, in all places, occasions, and conditions, redeeming the *l* time, to store his heart with good, & preserve *m* his faith, *b* Hag. 1, 5, 7. *i* 1 Cor. 11, 31. *k* 2 Tim. 4, 5. *l* Eph. 5, 16. *m* Heb. 10. 35, 36, 38.

Q What else?

A He must take unto *n* him the whole armour of God, and with care, uprightness, and constancy, use the meanes of *o* grace before prescribed, in one estate, *p* as well as in another, *n* Eph 6, 13. *o* prov. 2 34. Col. 4, 2. *p* Iob 27, 10

Q What priviledges doth God afford in this life unto his children, who labour according to his will to encrease in grace?

A They may be assured *q* of his favour & fatherly *r* care over them, the *s* direction of his spirit, their *t* growth in grace, & *u* perseverance to the end, *q* 1 Iohn 3.1. 16. Iohn 1.12. *r* 1 Tim. 4.10. Mat. 10.30: *s* Psal. 143.10. *t* Col. 1.9, 10. *u* Phil. 1.6.

Q What other priviledges doth God afford unto them?

A They are *u* kept from, comforted *w* in, and delivered *x* out of many troubles; taught to use *y* all estates aright, & preserved from foule offences, enabled to rise againe if they fall, instructed to live *a* godly, & have possession *b* of the word; *u* Psal. 32.10. *w* Acts 16.25. *x* Prov. 11.8. *y* Lam. 3.27. Phil. 4.12, Luke 1.6. *z* Psal. 37.23, 24. *a* Eph. 2.10. *b* Luke 8.15.

Q Doe all the godly, or any, at all times enjoy all these priviledges?

A No: some are ignorant of them, not beleevving, or at least very faintly, that there be any such: Others are carelesse, who prize them not, and so take not paines for these things as they ought.

Q What other hindrances doe deprive Christians

A Short Catechisme.

Christians of enjoying these priviledges?

A Inordinate *c* passions, as fear, anger, selfe-love, pride, love of pleasures, cares of the world, earthly incumbrances, and inconstancy in good duties, temptations also to distrust, doe keep under many, *c* Iam. 4. 1, 2.

Q. How should a man bridle and reform these unruly passions?

A Let him highly esteem a Christian life, pray earnestly, set himselfe most against the infirmities that be strongest in him, shun the occasions of sinne, hide the *m* commandment in his heart, and *n* apply the death of Christ, for the killing of corruption, *m* Psal. 119. 11. *n* Iohn. 5. 4.

Q. How may a man overcome his temptations to distrust?

A He must not give credit *o* to Satans suggestions against Gods truth; but consider of Gods *p* power, *q* goodnesse, *r* unchangeablenesse, former *s* mercies, & free *t* grace in giving us his Son, so that weakness, unworthinesse, want of feeling comfort, should not dismay him. *o* Mat. 4. 3, 4. *p* Matth. 8. 2. Esay 40. 27, 28. *q* Psal. 51. 1. *r* Ier. 31. 3. *s* Psal. 77. 11, 12. *t* Rom. 5. 8, 9.

Q. What else must he doe?

A He

A He must consider what promises the Lord hath made to keep *a* & uphold him; what encouragement *w* he hath given him to believe, and how acceptable *x* a thing it is that he should so doe, *a* Mat. 16, 18. Luke 22, 32. *w* I Iohn 3, 23. *x* Mat. 8, 10 and 15, 28. Rom. 4, 20.

Q What other thing is to be learned for the overcoming of these temptations?

A We must judge of our selves not by our own *a* present feeling, or by our own *b* discerning the fruits of Grace, but by that we have *c* felt, and the *d* fruits of grace which appears to others, *a* psal. 116, 11. psal. 13, 2. *b* psal. 51, 10, *c* psal. 77, 11, *d* 2 Cor. 2, 10, 11

Q What may be a further help?

A It is good to *e* examine our hearts, and use the advice of others; but we must know withall, the groaning *g* after, and labouring to rest our wearied soule upon the promises of grace, being never satisfied untill our doubtfulnesse be removed, will bring a good end, *e* psal. 4. 4. *f* 1 Thes. 5, 14. *g* Mat. 11, 28

Q Doe the fruits of the spirit alw ayes appeare in the faithfull?

A No: they are obscured in *b* our first
cen.

conversion, in the dayes of *i* security,
when we *k* leave our first love, in the time
of *l* temptation, or of some relapse *m* into
sin, *h* Luke 5, 37, 38. *i* 1 Cor. 3. 3. *k* Rev
2, 4. *l* psal. 6, 1, 2, 3. *m* psal. 51, 10

Q How should a man recover a relapse?

A By a speedy & consideration of what
he hath done, renewing his repentance
with sorrow and shame, *o* bewailing his
sinne before God, reforming his life, and
laying hold upon the promise of mercy,
n Rev, 2, 5, *o* Ier, 31, 18, 19

Q What priviledges doe the godly enjoy
as soone as this life is ended?

A Their glory then begins: for their
bodies remaine *p* in the grave as in a bed
of spices, and their souls *q* being perfectly
freed from sinne, are received into hea-
ven, beholding *r* God and Christ imme-
diately, *p* 1 Thes. 4, 15, *q* Revel, 14, 13.
r Math. 5, 8, 1 Cor. 13, 12

Q If this be the state of the godly, what
shall become of the ungodly?

A Their bodies shall rot in the grave,
and their souls *t* be judged to everlasting
wo, *s* Gen. 3 19, *t* Luke 19, 22, 23

Q When shall the happinesse of the elect
be consummate?

A At

A At the *u* dreadfull day of judgement,
& the generall resurrection, *u* *Pla.* 17. 15.

Q Who shall be the Iudge at that day?

A Christ the *w* Lord and King of the Church, who shall come in a most glorious & visible manner, descending *x* from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God most royally attended with innumerable multitudes of mighty angels, *w* *acts* 10. 42. & 17. 31. *x* *1* *Thef.* 4. 16. *y* *2* *Thef.* 1. 7.

Q When shall he come?

A He will most surely come; but the time is *z* unknown, that we might ever *a* watch and prepare for his comming, *z* *Mat.* 24. 36. *a* *Mat.* 24. 42.

Q Whom shall he judge?

A His elect and *b* choien, and all their enemies, both evill *c* angels, and wicked men *b* *2* *Cor.* 5. 10. *c* *2* *Pet.* 2. 4. *Iude* v. 6.

Q Seeing many of Gods Elect people, and wicked men are rotted in the earth, how can they be judged?

A The very same bodies in *d* substance that at any time died, shall by the power of God be raised up, and the soules be united unto them, inseparably to abide together for evermore, *d* *1* *Cor.* 15. 42, 43.

Q What

Q What are we to believe concerning those who shall be found alive at the coming of Christ?

A They shall bee changed in the twinkling of an eye, and so presented before the judgement Seate of Christ, *e* 1 Cor. 15. 51, 52.

Q In what manner shall he judge?

A Most strictly, both in respect of the persons judged, & the things for which; but yet hee shall judge most righteous judgement, *f* 2 Cor. 5. 10. *g* act. 17. 31.

Q What shall be the issue of this judgement to the wicked?

A Everlasting *h* perdition from the presence of the Lord, to all those who ignorantly or wilfully did contemne the Gospel, *h* 2 Thes. 1. 7, 8, 9.

Q What shall be the issue thereof to the godly?

A The cleare *i* vision of God & Christ, endlesse communion *k* with them, and everlasting *l* peace & glory both in soule and body, in fuller measure than the heart of man can now comprehend, or any of the Saints enjoyed before, *i* 1 Ioh. 3. 2. *k* Ioh. 17. 24. Phil. 1. 23. *l* Mat. 25. 34.

This Authour hath also another work,
ENTITULED,
A
TREATISE
OF THE
Covenant of GRACE:

WHEREIN
The graduall breakings out of Gospel-grace from *Adam* to Christ
are clearly discovered, the differences betwixt the old and new Testament are
laid open, divers errours of *Arminians* and others are confuted; the
nature of Vprightnesse, and the way
of Christ in bringing the soul
into Communion with
himselfe.

Together with many other Points, both
doctrinally and practically profitable,
are solidly handled.

By that faithfull servant of Jesus Christ,
and Minister of the Gospel,
JOHN BALL.